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Verbal and Nonverbal Message: Islamic Broadcasting in YouTube (a Study of Thematic Al Qur'an)

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Abstract

VERBAL AND NONVERBAL MESSAGE: ISLAMIC BROADCASTING IN YOUTUBE (A STUDY OF THEMATIC AL QUR'AN). The aim of this research is to explore Islamic perspective about verbal and nonverbal message in Al Qur'an. Broadcasting da'wa in YouTube, both messages complete each other. When the message become viral, the impact could be tremendous. As a communicator, da'i have the obligation to show good reputation, able to control their behavior and have ability to run their words according to Al Qur'an and hadith. Writers used qualitative approach through literature review and observation. If Da'i is considered breaking Islamic rules, the effect could harm Islamic values. Al Qur'an already guide how to control verbal and nonverbal action. The analysis using the concept of verbal and nonverbal aspects form communication and Al Qur'an. Spreading da'wa is the obligation for every moslem. If da'i could not control his verbal and non-verbal message and coul not understand the media platform, he would not only be harming himself, but also the religion and ummah which he represented.

Keywords: Verbal, Nonverbal, message, broadcast, Al Qur'an

Abstrak

PESAN VERBAL DAN NONVERBAL: PENYIARAN ISLAM DI YOUTUBE (STUDI ALQURAN TEMATIK). Tujuan dari penelitian ini adalah untuk mengeksplorasi perspektif Islam tentang pesan verbal dan nonverbal dalam Al-Qur'an. Menyiarkan dakwah di YouTube, kedua pesan tersebut saling melengkapi. Ketika pesan tersebut menjadi viral, dampaknya bisa sangat besar. Sebagai seorang komunikator, da'i mempunyai kewajiban untuk menunjukkan reputasi yang baik, mampu mengendalikan perilaku dan mampu menjalankan perkataannya sesuai dengan Al-Qur'an dan hadis. Penulis menggunakan pendekatan kualitatif melalui tinjauan literatur dan observasi. Jika Da'i dianggap melanggar aturan Islam, dampaknya bisa merugikan nilai-nilai Islam. Al-Qur'an sudah memberikan panduan bagaimana mengendalikan tindakan verbal dan nonverbal. Analisisnya menggunakan konsep aspek verbal dan nonverbal berupa komunikasi dan Al Qur'an. Menyebarkan dakwah adalah kewajiban bagi setiap muslim. Jika da'i tidak bisa mengendalikan pesan verbal dan non-verbal serta tidak memahami platform media, maka ia tidak hanya akan merugikan dirinya sendiri, namun juga agama dan umat yang ia wakili.

Kata Kunci: Verbal, Nonverbal, pesan, siaran, Al Qur'an

A. Introduction

Media also have education function, in sharing knowledge through their contents and media practitioner. Both have potency to influence the society. In contrary, many broadcasting programs (television or new media) also give negative influence. Herawati (2015) mentioned some programs which are criticized because of the host's behavior. Some of them are: *Yuk Keep Smile*, *Facebooker*, *Rumpi No Secret*, etc. According to Broadcasting Rule No. 23/2002, the broadcasting content should not show: (1) instigation, slandering, and giving wrong information, (2) violence, absence, and illegal drugs, (3) SARA offended (4) harassing, ridiculing, or condescending any religion, someone dignity, and disturbing national and international relationship. The function of broadcasting media according Broadcasting Rules are: (1) To inform, (2) to educate, (3) to entertain, (4) to give a healthy social control, (5) as social connector (Herawati, 2015). McQuail in Herawati (2015) also pointed out several media functions as broadcaster: (1) to give information to the society, (2) correlation function to give comment or interpretation, (3) sustainable function to preserve cultural values, (4) entertainment function and mobilization, such as; campaign.

Some of YouTube content also gave another case, which culminate in court. The disturbance content such as YouTuber who threw garbage in the sea, gave garbage as present, sexual scandal, hate speech, etc. This phenomenon showed audio visual

broadcast form of verbal and nonverbal giving influence to the audience. Coleman & Wu (2006) showed that non verbal communication influences the audience whose watched the program. They examined journalist's nonverbal message who reported "11 September." The research showed that journalist who lacked giving emotional touch in reporting the event effected audience's perception. As a new media, YouTube were streamed by more than million people around the world. The media giving a lot opportunity to show positive and negative impact. As You Tubers, they also play an important role to share goodness (da'wa).

Komisi Penyiaran Indonesia (KPI) or Indonesia Broadcast Comission had already assigned the broadcasting standard procedure (*P3 Pedoman Perilaku Penyiaran*). This is the basic guidelines in producing broadcasting program. Some of the rules are: (1) respects ethnicity, religion, race, and groups, (2) respects decency and morality, (3) protects the rights of woman and children, (4) forbidding and limiting the sexual, violence and sadism program, (Akil, 2014). The aims of this regulation are to protect the society from harming broadcast content and to motivate media to produced valuable programs, compete in healthy environment in creating good quality product. In November 9th 2020, KPI had decided to stop "Rumpi No Secret" in Trans TV, for the episode's broadcasted in September 20th 2020. The main reason is, because of content was considered inappropriate with broadcast's time. The program was released in day time, which is possible to watched by teenagers and children, (RG, 2020).

Religious program, ideally hosted by communicators or preachers who could control verbal and non-verbal message. Maintaining good attitudes is becoming one of the important factors in reassuring people, protects the religion he represented, institution and community's reputation. In 2017, one of the preachers was being caught violate sound system's crew. It was happened in front of the *jamaah* and captured with camera by the participant. Another case showed, that preacher said in national television, where heaven is a place that somebody could having free sex. (Tempo.co, 2020).

As communicator, public figures such as, celebrity, *mubaligh*, politician, athletes, are part of social agents to inspire people in good way. But they also could influence others by their misbehaviors and words. This study discuss about how Al Qur'an had been guiding Muslims to manage their verbal and nonverbal message.

When communicator talks using mass media (television, radio, and new media), they send message to the audience through technology. It means, they could reach audience larger than group communication. Some communicator may not used talking to camera or other equipment. They get nervous or could not control their habit yet. This situation needs to be handled carefully because those worries could be captured easily by the audience in the screen. Public figures and preachers should learn how the media is running out and the audience's characteristic. If some mistakes occur in the media, it could bring the massive effects, such as conflicts, speakers banned, demonstrations, etc. People also perceived the message and have their own perception. If the preachers show the consistency between his word and action, it would bringing good result for his reputation and da'wa.

In this research, the writers used qualitative approached and had literature review and observation as data collecting method. Some of the literatures come from journals, books, news website and videos on YouTube. To analyze the data, the study is using theory and concept in communications and Al Qur'an. Especially to describe about verbal, and nonverbal message.

B. Discussion

Broadcasting is being part of communication. Harold Laswell in his theory mentioned some elements in communication's process as "Who Says What To Whom In Which Channel With What Effect." There are five things occurs in every single communication process; (1) communicator/ source, (2) message, (3) audience, (4) channel, (5) communication's effect. Communication's effect often known as communication's objective. There are three effects; (1) cognitive, to change audience's way of thinking, (2) affective to influence audience's emotions, (3) psychomotor, to change audience's behavior (Holmes, 2005). Communication described as someone who send the message to others, by using verbal and non-verbal signs. Audience who's the one received the message, media in Laswell's definition refers to the tools which transmit the message, media consists of electronic and print.

Eunson (2015) explained that non verbal message has a massive power to understanding inner self and other. Nonverbal message has a large scope and gesture is being part of non verbal. Hargie and Dickson (2003) in (Eunson, 2015) described about the function of non sverbal message: (1) to replace verbal message (2) to complete

verbal, (3) to change oral language (4) to contrary with verbal, (5) arrange the discussion, (6) to express emotion and attitudes (7) to negotiate preference and acceptance (8) to identity personality (9) to create special setting in social life. Some of the nonverbal forms are; facial expression, postural, paralinguistic and intonation, fragrance, gestures related (hand movement), haptic, space, fashion, make up, time context, etc.

1. Outer performance – fashion, how to put out fit or fashion style, not only showing identity but also message to competitor. Fashion style also giving impression to others about the characteristic. In Surah Al-A'raf ayah 26, Allah mentioned the function of the clothes. The word of *Libas* means clothes to cover up the private body, *Rish* refers to outer clothes of beautification, (Kathir, 2020). In Al Munir Tafsir, clothes could be defined as the something covered up human body made from cotton, jute, wool and leather. But it could be meant as metaphor, something to cover up *aurat*, to beautification, to protect from heat and rain. Muslim suggested to praise Allah while putting their clothes (az Zuhaili, 2013f).
2. Consistence or strong determination, interpreted as the ability to match the actions and words. Al Qur'an mentioned some of ayah about this, one of them written in Al-A'raf :168. In Al Munir Tafsir, strong determination, *al-ahdu* (order or promise). Anyone who have strong commitment to Allah, he will be avoided to digression, (az Zuhaili, 2013b). Modest or not being excessive. This message is written in Al Qur'an, Surah Al-Furqan: 67. The surah suggest moeslem to consider modesty and balance.
3. Facial expression, Allah admonished Rasullah, to show friendly facial expression while meeting with anyone. This is written in Surah 'Abasa ayah 1.

He frowned and turned away QS 80:1, (Kathir, 2020)

In Tafsir Al Munir, *'abasa* means berarti face frowned, *watawallaa*, means, turned away or avoid. This surah came, while Abdullah bin Ummi Maktum (blind man) visited Rasulullah and interrupted Rasullah's speech while he explained something to Quraisy's figure. Allah admonished Muhammad through this ayah. Because that facial expression was hurt the man. Allah confirmed through this ayah, to serve all humankind (poor or rich) have the same nobility. Allah consider someone by his faith, (az Zuhaili, 2013c). Facial expression is part of nonverbal communication. Through facial expression, people could imply happy, sad, worry and others.

4. Fragrant, Al Qur'an mentioned the word of fragrant in Surah Al Mutafifin ayah 26.

رَاحِيَةً مِسْكًا وَفِي ذَلِكَ فَلْيَتَنَفَّسْ الْمُتَنَفِّسُونَ

26. Sealed with musk, and for this let those strive who want to strive (Kathir, 2020).

In Al Mutafifin ayah 16-28, Allah describes about the *Illiyyin* (name of paradise). There are gardens full of bounties, eternal pleasure, and *Rahiq* (wine in paradise). *Rahiq* has a pleasant aroma (Kathir, 2020). In Hadith Tirmidhi (1182), fragrant was mentioned, to become Allah preferences. "Sa'id ibn al-Musayyib was heard saying: "Allah is Good and likes what is fragrant.."(Kathir, 2020).

5. Intonation. Al Qur'an has mention to control intonation while speak with someone, especially the elderlies or the nobles. This is written in Surah Al-Hujurat Ayah 2, Surah Luqman Ayah 19.

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not QS 49:2 (Kathir, 2020). And be moderate in your walking and lower your voice. Verily, the harshest of all voices is the braying of the asses QS 31:19. (Kathir, 2020).

In Surah Luqman 12-19, there is a guidance for human to behave in daily living. Muslims are prohibited to act arrogant; Allah doesn't like man who love to boast about himself. Muslims are suggested to have a modest life and low down their voice while speaking. *Luqman* bin Ba'ura was the descendant of Azar clan. He is the son of Ayub's sister, who has black skin from Naubah prefecture in Eqypt. Allah gave him a wisdom and intelligent. Luqman was an ordinary servant whose name became one of the surah in the Al Quran. His attitudes were considered as the best one. Once Luqman, had questioned "Who's the worst human?"he answered, "Someone who doesn't mind when people around him considered him as a bad person" (az Zuhaili, 2013a).

In Surah Luqman, the essential thing about nonverbal message had been described clearly. As someone who send message to others, human can't heed other

impression about him. This ayah also mentioned about ideal way to walk, not to stomp the feet loudly and not walk rapidly. When talking to someone, it suggested to talk with moderate intonation.

6. Body posture, Al Qur'an also mentioned how to control body posture as written in Al Mulk ayah 22.

Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path QS 67:22 (Kathir, 2020)

In Al Munir Tafsir, this ayah talked about the parable for *kafir* who walk tumbled down, because they don't have any reference to run their life. Walking with sturdy posture, means how people with *iman* (strong faith in about Allah), walk with confidence. They have guidance to run their life. They know the aims of their existence in this world. They walk in a straight paths in earth and *akhirah* (az Zuhaili, 2013d).

7. Punctual, Islam is the religion which appreciate time. Allah has vowed in the name of time in Surah Al Ashr. There are a lot of Islamic ritual related to certain time, such as; 5 times prayers (*shalat*), Ramadhan fasting, breaking fast, fulfilling zakat, etc. Muslim told to be punctual in any activity, this is written in Surah Al-Mu'mininun Ayah 4, and Surah Ar Rahman Ayah 5 and Al Muzamil ayah 1-3.

In Tafsir Al Munir, this ayah told about the perfect structure of sun and moon in its orbit, which create time, climate change, season change, and this caused the change of creatures habit, such as, breed, blossom, harvest, etc, (az Zuhaili, 2013c). The precise time is not only needed by human, but also for another creatures and universe.

Surah Al Muzzamil mostly talking about how Rasulullah doing his da'wa (preach). Muzzamil means a man with a blanket. This surah was describing about the first time Rasulullah had revelation. Allah told him, to wake up in the middle of the night, pray and recite Al Qur'an slowly and gently, (az Zuhaili, 2013e).

Generally, public and mass communication involved verbal and nonverbal message. But mass communication use media and technology, which have possibility to spread the message faster, greater and reach more audiences. The effects aroused in mass communication considered heavier. Thus, communicator need to understand mass media principles, especially broadcasting media. Preachers also need to control their verbal and nonverbal message off screen and on screen.

a. YouTube as Broadcast Media

A user who produces video on YouTube, share the content regularly and having income from it usually called as YouTuber. Indonesia become top 25 largest YouTube's user in the world and some Indonesia's YouTubers are having highest subscriber in South East Asia (Nurhablisyah et al., 2021). The big amount of citizen, internet connection and kinds of content's varieties which offered by YouTube, have become attraction for user and the reason for its popularity. In 2019, Indonesia reached more than 2 billion viewers. There are two main contents which liked by Indonesian, first is about culinary video the second one is make up tutorial's video. At least 79 million Indonesia's YouTube channel are active and 340 channel got silver button (reached 1 million subscribers), (Pertwi, 2019).

Broadcasts define as all material for production preparation, production process and decode and encode. Broadcast were found together with frequency (Hertz) and electronic equipment, related with radios and telephone's development. After the rise of the radio then come television, (Hidajanto & Fachruddin, 2017). In television era, broadcast related with time or duration, contents, live or recording. Henderson call YouTube as "Broadcast Yourself," YouTube main condition is internet connection (Henderson, 2018). By using YouTube as da'wa media, the message could spread in short of time to large amount people around the world. To produce video, YouTubers can use their mobile phone and directly upload it. But da'wa message should be considered as holly one, the speakers should show how they walk the talk.

b. Implementation of Verbal and Nonverbal Da'wa for Broadcasting

In the beginning of April 2022, Indonesia's public were shocked by Ustad Yusuf Mansur's viral video. In that video, he speaks with high tension and emotionally hit the table. This video was uploaded in Paytren Official Channel on August 26th, 2021. The video's duration is 1 hours 19 minutes and 34 second and has been viewed more than 86,724, (Zaki, 2022). Netizen has reacted to this video, most of them are surprised, scared and convinced to avoid Paytren, (CNN Indonesia, 2022)



Figure 3. Yusuf Mansur Angry Video

Source: https://bisnis.tempo.co/read/1580296/viral-video-yusuf-mansur-marah-marah-soal-paytren-ini-4-kontroversinya?page_num=3, April 29th 2022

Another case about verbal and nonverbal happened to YouTuber's name Baim Wong. In October 2021, Baim Wong uploaded his video riding motorbike with his son. An old man followed him and saw him sharing money to other people. This old man, named Suhud, asked Baim to buy his goods. But Baim responded in high tone way and showed anger expression. The moment was captured by the video shocked Indonesia's netizen. Baim wong is well known as positive and caring celebrities, he also known for his religious perspective. The result of the video came out with the mix feeling, some netizen still on his side, but other are remind move out. Baim Paula Channel lost 300.000 subscribers in 3 days (October 11th-13th 2021), from 19,7 million subscribers to 19,4 million. After the video became viral, Baim post a clarification video, and asked for apology (Rahmawati, 2021). The problem continued, until Baim Wong met up with Suhud and reconciled. To convinced the public, Baim Wong and his family, maintained his relationship with Suhud. He also several time uploaded video with Suhud, one of the videos was helped Suhud's medication. This is not the first case he had, before that netizen criticked him because he visited Marshanda's place while his wife was pregnant, but he responded quickly and resolve it.



Figure 4. Baim Wong and Suhud

Source: <https://www.youtube.com/watch?v=h3eNqBLjmNU>, April 29th, 2022

Indonesia were known as the most annoying netizen, (Devega, 2017). They would react for any kind of theme on the internet, but they also have a power to make viral video which leads for further investigation. This video literally showed that not easy to become preachers or da'i. People tend to be mirrored preacher's behavior toward their words and considered preachers, leaders, celebrities and role model to represent good manners. The visual of the video, consist verbal and nonverbal information, which could be interpret anything by audience. As mentioned above, the USG platform in social media, could make the audience to become the source at the same time, the message can be shared in short time. Every YouTubers or presenter should be extremely careful to avoid bad reaction from the netizen. Otherwise, they would lose their subscribers, viewers, and income. But Indonesian netizen known as forgiven behavior to Suhud, he gained his followers back, and today he has 20,5 million subscribers.

Da'wa Channel whose have the highest viewers is Bahiah TV owned by Buya Yahya, the subscriber also rank the highest one, with more that 5 million subscriber. In the other hand, Ria Ricis Official Channel owned by Ria Ricis gained the highest subscriber, followed by AH Channel and Rans Entertainment. YouTube is a part of multimedia, it contains multiple services, such as; paper, music, voice, film, slide, animations, audio-tapes, video conferencing and anything that media computer based. Non-verbal behavior is widely use in multimedia, some countries such as Uzbek culture use multimedia to hospitality, in English culture use it to

promote nobility, conservatism, in Germany culture use it to preserve accuracy, order and attention (Abdumanapovna, 2018) (Dilnoza & Nurmaxamatovna, 2019).

YouTube as da'wa media used by well-known da'I in this country. Most of the visual setting take place in mosques or classes. The da'i give preach in front of the audience, sitting or standing. Some of these channels are: Pemuda Hijrah, Akhyar TV (Ust. Adi Hidayat), Khalid Basalamah, UAS Daily Life, etc. In Arifin research (Arifin, 2019), *YouTube* give opportunity for individual to learn Islam effectively but also open for different gap which resulted long arguments among Muslims in comment's column. The main important thing to develop da'wah in cyber space era, that the material should be prepared well and complete. There are two aspect to prepare da'wa in social media, first content and method, (Arifin, 2019).

In another research conducted by Rahman, mentioned that internet connection also influences people in America to access their religious information. About 28 million American people use internet to connect with other and having religious journey. Many websites spread about Islam, but also in the same time it also brings crisis of authenticity religion. To interpret Al Qur'an, preachers or presenter need to have sufficient knowledge, (Rahman, 2018). To avoid audience from wrong perspective, Fariadi offers 5 aspects of information rules in Islamic da'wa (Information *Fiqih*), (1) *An-Naba'*, (2) *Al Khabar*, (3) *Al-Ilam*, (4) *Al Ma'rifah*, (5) *Tabligh*. *An-Naba'* is mentioned 68 time in the Al Qur'an and refers to important or extraordinary information, enlighten and useful message. *Al Khabar*, means information which not really specific. *Al-Ilam*, means the information was sent over and over again or continuously. *Al Ma'rifah*, the result of information would give education and enrich human perspective. *Tabligh*, everybody should spread the valuable message based on his capability and knowledge. To share information, there are 3 conditions: (1) responsibility, (2) accurate and (3) follow the ethics, (Fariadi, 2020).

Every Muslim has an obligation to do da'wah. This list showed the information about YouTube Channel and subscribers which established by da'i and non da'i. Channel which owned by the da'i has less subscriber rather non da'i. It means, netizen could be fun, non da'i channel more interesting or entertaining. But

as part of da'wa, non da'i YouTuber also obligation to share valuable and Islamic message to the audience. Broadcasting not only for fun but also for long term mission. Therefore, non da'i YouTubers must realize the principles of sharing information in Islam.

Sharing information or content, have several functions: (1) education (*At- Taklim*), (2) enlighten (*at-Tanwir*), (3) clearance (*At-Taudhih*), (4) updating (*al-Wa'zhu*), (4) validation (*At-Tarjih*), (5) Dialogue (*Washilah al-Hiwar*), (6) preventing malicious and enforce the righteousness (*Amar ma'ruf Nahi Munkar*), (Fariadi, 2020). YouTube platform are built as personal media but could be access for mass consumption. Therefore, all YouTubers should realize that their message could be seen by many people and influence them. Kurniawan stressed about how Indonesian netizen need to adapt more to use social media for good reason. YouTuber could lead and give good example how to utilizing this platform, (Kurniawan, 2020).

Verbal and nonverbal message are being use in normal communication and observed by the opponent or the audience. Reinemann and Maurer (2009) research Germany politician Angela Markel (2005) through her visual information in broadcast. Verbal medium is cognition and nonverbal medium is emotion. This research show that nonverbal aspect such as; gaze, smile, gestures, as well as the intensity of voice, its pitch and the speech rate would have had raised a dominant influence on impression formation – but the opposite was the case: the audience predominantly relied on content factors (verbal cues), (Jackob et al., 2007).

When spreading the message of Al Qur'an, speaker need to reflect and careful about his behavior because YouTuber not only represent his own image but also his/ her religion. Here is the concept of verbal and nonverbal communication da'wa in YouTube.

Tabel 1 The Concept of Verbal and Nonverbal Da'wa in YouTube

Da'wa Sugestion in AL Qur'an (1) <i>An-Naba'</i> , (2) <i>Al Khabar</i> , (3) <i>Al-Ilam</i> , (4) <i>Al Ma'rifah</i> , (5) <i>Tabligh</i> .		
No	Verbal (Cognitive Medium)	Nonverbal (Emotion Medium), behavior directly

		proportional with ethics (norm/ rules of Al Qur'an and hadith)
1	The right words (<i>Qaulan Saddidan</i>).	Outer performance (fashion)
2	Words that impressed to the soul (<i>Qaulan Balighan</i>)	Consistence or strong determination
3	Gentle Words (<i>Qaulan Layyinan</i>)	Facial expression (firm and friendly)
4	Good Words (<i>Qaulan Ma'rufan</i>) Clear words (<i>Qaulan</i>	Fragrant Intonation Body posture

Source: private modification

C. Conclusion

Verbal and nonverbal information play an important role in communication especially in da'wa to emphasize and convicted the audience. But most of all audiences also portray the credibility of the speaker/YouTubers through their words and acts. As a Muslim YouTuber, the foundations are Al Qur'an and Hadith. Verbal and nonverbal message in da'wa already written in Al Qur'an and being thought by Rasulullah. The aspects of verbal message in da'wa use the right words (*Qaulan Saddidan*), words that impressed to the soul (*Qaulan Balighan*), Gentle Words (*Qaulan Layyinan*), good words (*Qaulan Ma'rufan*), clear words (*Qaulan Maisuran*) and noble words (*Qaulan Kariiman*). The nonverbal aspect consists of: Outer performance (fashion), consistence or strong determination, modest or not being excessive, facial expression (firm and friendly), fragrant, intonation, body posture and punctual. YouTuber audience should understand how social media work and obey the rules. The information that are shared should be accurate, well prepared, follow the ethic guidance and can be responsible. Muslim YouTuber committed to share content in YouTube, upgrade their production skill and Islamic knowledge. Then, audience would respond positively. If YouTubers could not control their verbal and nonverbal message, they would not only be harming themselves but also the religion and ummah which they represented.

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